The Reverend
Mr. Richard Baxter
Aetat: Suae 76 Nov: 1691

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A

Funeral-Sermon

FOR THE

Reverend, Holy and Excellent DIVINE,

Mr. *Richard Baxter*,

Who deceased *Decemb.* 8. 1691.

WITH SOME

Account of His LIFE.

By *WILLIAM BATES*, D.D.

The Second Edition.

LONDON,
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To the Right Worſhipfull, and his much Honoured Friend, Sr *Henry Aſhurſt*, Baronet.

SIR,

YOur Noble and Conſtant Kindneſs to Mr. Baxter *Living, and your Honourable Reſpect to him Dead, have induced me to inſcribe the following Memorial of him to your Name. He was moſt worthy of your higheſt Eſteem and Love, for the firſt Impreſſions of Heaven upon your Soul, were in Reading his unvalued Book of the* Saints Everlaſting Reſt. *This kindled a mutual Affection in your Breaſts: his Love was*

Directing, Counſelling, and Exciting you to ſecure your Future Happineſs: your Love was Obſervant, Gratefull, and Beneficent to him. The Sincerity and Generoſity of your Friendſhip, was very evident, in your appearing and ſtanding by him, when he was ſo roughly and unrighteouſly handled, by one, who was the diſhonour of this Ages Law; whoſe Deportment in a high place of Judicature, was ſo contrary to Wiſdom, Humanity, and Juſtice, that there need no foul words to make his Name odious. Of this and your other Favours Mr. Baxter *retain'd a dear and laſting Senſe; and in his dying hours declared, that you had been the beſt*

beſt friend he ever had. He has finiſhed his Courſe, and received his Crown: *His Name will ſhine longer than his Enemies ſhall bark.*

I cannot omit the mentioning, that Mr. Boyle *and Mr.* Baxter, *thoſe incomparable Perſons in their ſeveral Studies, and dear Friends, died within a ſhort ſpace of one another. Mr.* Boyle *was engaged in the Contemplation of the Deſign and Architecture of the viſible World, and made rare diſcoveries in the ſyſtem of Nature: not for Curioſity and barren Speculation, but to admire and adore the Perfections of the Deity in the Variety, Order, Beauty, and marvellous Artifice of the Creatures*

that compose this great Universe. Mr. Baxter *was conversant in the invisible World: his Mind was constantly applied to understand the harmonious Agreement of the Divine Attributes in the Oeconomy of our Salvation, and to restore Men to the Favour and Image of God. They are now admitted into the inlightned and purified Society above: where the immense Volumes of the Divine Wisdom are laid open, and by one glance of an eye, they discover more perfectly the Glorious and Wonderfull Works of God in Heaven and Earth, than the most diligent Inquirers can do here, in a thousand years Study, though they had the Sagacity of* Solomon. *By the Light*

Light of Glory, they ſee the face of God, and are ſatisfied with his likeneſs for ever.

'Tis a high honour to you, that Mr. Boyle *and Mr.* Baxter *ſhould by their Laſt Will nominate you amongſt their Executors. It was the* Saying *of a Wiſe* Roman, Malo divi Auguſti judicium, quam beneficium. *I had rather have the Eſteem of the Emperour* Auguſtus *than his Gifts: for he was an underſtanding Prince, and his Eſteem was very Honourable to a Perſon. That two who ſo excell'd in Wiſdom and Goodneſs, ſhould commit to your Truſt the diſpoſal of their Eſtates for the Uſes of Piety and Charity, is a more noble Teſti-*

mony

mony of their Esteem of your Prudence and inviolable Integrity, than if they had bequeathed to you rich Legacies.

It is a satisfaction to me, that I have complied with Mr. Baxter's *desire in Preaching his Funeral-Sermon, and with yours in Publishing it. I shall unfeignedly recommend Your self, your excellent Lady, and vertuous Children, to the Divine Mercies: and remain, with great Respect,*

SIR,

Your humble and

faithfull Servant,

William Bates.

A SERMON

On the DEATH of

Mr. *Richard Baxter.*

Luke 23. 46.

And when Jesus had cried with a loud Voice, he said, Father, into thy Hands I commend my Spirit.

THE Words are the Prayer of our Blessed Saviour in the Extremity of his Passion. His unrighteous and implacable Enemies had nail'd his Body to the Cross, but they had no power over his Spirit, that was ready to take its flight to the Sanctuary of Life and

Immortality. This daying Prayer of Christ is a Pattern for sincere Christians: He has invested them with the Relation of Children of God; and authorises them by his Example, to commend their departing Spirits to his powerful Love. The Observation I shall unfold and apply, is this:

'Tis the Priviledg of dying Saints, to commend their Spirits into the Hands of their Heavenly Father.

In discoursing of this, I shall,

I. Consider the Foundation of this Priviledg.

II. Shew what a blessed Priviledg this is.

III. Apply it.

I. The Foundation of this Priviled is to be consider'd. This is built upon two things:

1. The Relation of God to the Saints.

2. His

2. His Perfections joined with that Relation.

1. The Relation of God to the Saints. The Title of *Father* is upon several Accounts attributed to God.

(1.) He is a Father by Creation: *O Lord, thou art our Father: we are the Clay, thou art the Potter, we are the Work of thine Hands.* He formed Man's Body into a Majestick Figure, becoming his original State, being Lord of the lower World. But in a peculiar manner he is stiled *the Father of Spirits:* they have a neat Alliance, and Resemblance of the Father of Lights, in their intellectual Powers, and their immortal Nature. From hence it is, the Angels are called *the Sons of God:* They are the eldest Off-spring of his Power. *Adam* has the Title of the *Son of God.* And since the Fall, Men are called *God's Offspring.* There is an indelible Character of Dignity engraven in the reasonable Nature by

Isa. 64.

Job 2.

Luke 3.

the Hand of God. But since Man turn'd Rebel to his Creator and Father, this endearing obliging Relation aggravates his Rebellion, but gives him no Interest in the Paternal Love of God, of which he has made a deadly Forfeiture. 'Tis threatned against ignorant perverse Sinners, *He that made them, will not save them.*

(2.) Upon the account of external Calling and Profession, there is an intercurrent Relation of Father and Sons between God and his People. Thus the Posterity of *Seth* are
Gen. 6. called *the Sons of God:* and the entire Nation of the Jews are so stiHosea 11. led; *When* Israel *was young, I called my Son out of* Egypt. And all that have received Baptism, the Seal of the holy Covenant, and profess Christianity, in this general Sense may be called the Children of God. But 'tis not the outward Dedication that entitles Men to a saving Interest

reſt in God, unleſs they live according to that Dedication. There are baptized Infidels, as well as unbaptized. How many every day fall as deep as Hell, whoſe hopes were high, on the account of their external Chriſtianity.

(3.) God is our Father upon a more excellent Account, by Renovation and Adoption. The natural Man is what St. *Paul* ſaith of the voluptuous Widow, *dead while he lives.* There is not only a Ceſſation of ſpiritual Acts, but an utter incapacity to perform them: he cannot obey nor enjoy God. Now the renewing of Man is called a Regeneration. Our Saviour tells *Nicodemus*, *Verily I ſay unto you, Unleſs a Man be born again, he cannot enter into the Kingdom of Heaven.* The reaſon of the Expreſſion is, becauſe there is a new Nature, ſpiritual, holy and heavenly, communicated, different from the carnal, polluted and earthly Na-

ture, derived from the first *Adam*. And as the Relation of a Father results from the communicating a vital active Principle to another, in that kind of Life like his own: so God by making us Partakers of *a Divine Nature, of his Life and Image*, is stiled our Father: *Of his own Will begat he us, with the Word of Truth.* Jam. 1. 18. And we are said, *to be born again, not of corruptible Seed, but incorruptible, by the Word of God, which liveth and abideth for ever.* 1 Pet. 1. 23. By the Divine Influence, the Word of God implants in them such Qualities and Dispositions whereby they resemble God, *are holy, as he is holy, in all manner of Conversation.* They are called *godly*, as they are like him in their Minds, Affections and Actions. And to such God has the Heart and Eye of a Father, to regard and relieve them in all their Exigencies. *Like as a Father pities his Children, so the Lord pities them that serve him.* Psal. 103. 13.

We

We are also the Children of God by Adoption. This heavenly Priviledg is obtained for us by the meritorious Sufferings of Christ, and is founded in our Union with him. *God sent his Son, that he might redeem them that were under the Law, that they might receive the Adoption of Sons.* Gal. 4. For his sake we are not only pardoned, but preferr'd to this Heavenly Dignity. 'Tis worthy of Observation, that the Degrees of our Redemption mentioned in Scripture, have annex'd to them parallel Degrees of our Adoption. Thus when 'tis said, *We are redeemed from the Curse of the Law,* 'tis added, *That we might receive the Adoption of Sons.* When 'tis said, *We are freed from the servile Spirit of the Law,* it follows, *We have received the Spirit of Adoption, whereby we cry, Abba, Father.* Rom. 8. 15. And the Apostle tells us, That the Redemption of our Bodies from *the bondage of Corruption, into the glori-*

rious Liberty of the Sons of God, is our Adoption, that is the manifeſtation of it before all the World.

Our Adoption is founded in our Union with Chriſt. A Member of Chriſt, and a Son of God are the ſame: 'Tis therefore ſaid, *As many as received him, to them gave he Power*, or Privilege, *to become the Sons of God, even to them that believe on his Name.* And *ye are all the Sons of God, by Faith in Jeſus Chriſt.* This is the vital Band of our Union with Chriſt, and inveſts us with his Relation to God. When he was to leave the World, he ſends this comfortable Meſſage to his Diſciples; *Go, tell my Brethren, I aſcend to my Father and your Father, to my God and your God.* His Relation has the precedence in Order, Dignity and Cauſality. He is God's own Son, in a ſenſe infinitely high and proper to himſelf: *To which of the Angels ſaid he at any time, Thou art my Son, to day have*

Joh. 1. 12.

Gal. 3. 6.

Joh. 20. 17.

Rom. 8. 3.

Heb. 1. 5.

have I begotten thee? The ſublimeſt Prophet breaks forth with Wonder, *Who ſhall declare his Generation?* Iſa. 53. 'Tis above our Capacity and Conception. It becomes us to acquieſce in what the Scripture reveals. He is the eternal Word and Wiſdom of God, *the Brightneſs of his Father's Glory.* Heb. 3. This is the moſt fit Compariſon: for as Light is productive of Light without any diminution; ſo the Eternal Father communicated his Eſſence to the Son. In ſhort, God is Chriſt's Father by Nature, and God by Diſpenſation; he is our God as the Author of Nature, and our Father by Adoption.

Before I proceed, it is fit to obſerve the Excellence of the Evangelical Adoption above the Civil Adoption among Men.

(1.) Adoption is a legal Act in imitation of Nature, for the Comfort of thoſe who are without Children. But God had a Son, the Heir

Heir of his Love and Glory. His adopting Love is heightned by conſidering our Meanneſs and Vileneſs: we are but a little breathing Duſt, worthleſs Rebels. The Apoſtle cries out in a rapture of Admiration and Joy, *Behold what manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God!* If we conſider the natural Diſtance between God and us, as he is the Creator, and we are the Works of his Hands, 'tis truly infinite; but the moral Diſtance between the holy righteous God and the guilty polluted Creature, is, if it were poſſible, more than infinite: Love inconceivable! That releaſes us from Bondage, and adopts us into the Line of Heaven. If we admire any thing of this World in compariſon of it, 'tis a ſign we have no ſhare in this Privilege.

(2.) Ci-

(2.) Civil Adoption conveys no Praiſe-worthy Qualities into the Perſon that is adopted. A King may adopt one to be his Son, and the Heir of his Kingdom, but cannot endow him with a Royalty of Spirit, with ruling Wiſdom, with Juſtice and Equity, Clemency and Bounty, with Magnanimity and Fortitude, that may qualify him to manage the Scepter. The adopted Prince may be of a low ſordid Diſpoſition, a Slave to his vile Luſts, and deſigning to enſlave others. But all the adopted Sons of God are divinely renewed; they are purified from defiling and debaſing Luſts, and are adorn'd with all the Graces of the Spirit, that God *is not aſhamed to be called their God and Father, nor Chriſt aſhamed to call them Brethren.* Heb. Heb. 2. Now from this ſpecial Relation and Intereſt of God in the Saints, there is a ſure Foundation of their Truſt in his ſaving

saving Mercy. *David* addresses himself to God for his preservation
Psal. 119. from imminent Danger, *I am thine, save me:* As if his miscarrying would be a Loss to God, who had so dear a Propriety in him.

I come now to the second thing that encourages the praying Faith of the Saints when they leave the World, to commend their Souls to him, His Perfections joined with his Relation: His Love inclines, his Truth engages, and his Power enables him to bring them safely to Heaven.

1. His Love. This is the brightest Ray of the Deity, the first and clearest Notion we have of God. St. *John* tells us, *God is Love.* His Love cannot be fully express'd by the dearest Relations and Affections in Nature. The Relation of Parents, as 'tis most deeply implanted in Nature, so it implies the

the moſt cordial, ſtrong and tender Affection. But as God is infinitely greater and better than earthly Parents; ſo he equally excels them, as in his Abilities, ſo in his good Will to his Children. Our Saviour directs us, *Call no Man Father upon Earth, for one is your Father, which is in Heaven:* The Title and Love of a Father is peculiar to him. Our Saviour argues, *If you that are evil, know how to give good things to your Children, how much more ſhall your heavenly Father to thoſe that ask him?* The Inference is ſtrong, not only from the Divine Authority of the Speaker, but from the native Perſpicuity of the Things: for the Love of an earthly Father is but an Infuſion into his Breaſt from the heavenly Father, and but a faint reſemblance of his Love. The Love of a Mother is more tender and endearing than of a Father: Even

Even a fearful Hen will fly upon Death, to preſerve its tender Brood from the Devourer: Yet the Love of God to his Children far exceeds it. *Can a Woman forget her ſucking Child?* What Heart, what Marble is in her Breaſt ſo incompaſſionate and unrelenting, as to neglect her helpleſs Infant? *She may, but*, ſaith God, *I will never forget thee.* The Seraphims, thoſe bright and unperiſhing Flames, are but faint and cold, in compariſon of God's Love to his Children.

'Tis obſervable how the Love of God to them expreſſes it ſelf in all the Notions of Propriety and Preciouſneſs, to make it more ſenſible to us. They are ſtiled *his Treaſure*, *his Jewels*, the moſt precious part of his Treaſure, the *Jewels of his Crown*, that are the richeſt Jewels. Now *will he throw away* his Treaſure, or ſuffer the cruel Enemy to rob him of his Jewels? Will he not take

Exod. 19. Mal. 3. Zech. 9. 16.

take them into his ſafe Cuſtody? 'Tis to be obſerved, that the Eſteem and Affection of God principally reſpects the Souls of his Children: Their Souls have an original Affinity with him in their Subſtance as Spirits: and being *born again of the Spirit*, they are Spirit in their Divine Qualities and Endowments, and more endear'd to him than by their firſt Alliance. His tender Care to preſerve them, will be correſpondent to his Valuation and Love.

Moreover, the Condition of departing Souls affords another Argument of reliance upon his Love; for they leave this viſible World, with all their Supports and Comforts; they are ſtripp'd of all ſenſible Securities: And will he leave them fatherleſs in ſuch a forlorn and deſolate State? His Love is expreſs'd by Mercy, Compaſſion, Pity, melting Affections, that are

moſt

moſt tenderly moved when the beloved Object is in Diſtreſs. Our Saviour propounds an Argument for dependance upon the delivering Love of God, from the Exigence of his People; *Shall not God deliver his own Elect*, the Deſignation of Love, *who cry day and night to him? He will do it ſpeedily.* Love is never more ardent and active than in times of Diſtreſs. Therefore when his dying Children are deprived of all their Hopes and Dependance upon Creatures, and fly to him for Protection and Relief, will he not hear their mournful Requeſts, and grant their fainting Deſires? When their earthly Tabernacles are ſo ruinous, that they are forc'd to diſlodg, will the Love of a Heavenly Father ſuffer their naked Souls to wander in the vaſt Regions of *the other World, ſeeking Reſt, and finding none?* Certainly he will bring them into his reviving Preſence.

ſence. If Divine Love be ſo condeſcending, that *the high and lofty One that inhabits Eternity, dwells with the humble and contrite Spirit*, to *revive the Spirit of the Humble*, when they are confin'd to our lowly Earth, we may be aſſur'd, when that Spirit ſhall be deveſted of Fleſh, he will bring it to Heaven, the Temple of his Glory, to be with him for ever. 'Tis greater Love for a King to lay aſide his State, and dwell in a mean Cottage with his Favourite, than to receive him into his Palace, and communicate to him of his rich Abundance. 'Tis another moſt comfortable Conſideration, that the Love of God is unvariable towards his Children: His Love is the ſole moving Cauſe of our filial Relation to him: *Of his own Will he begat us by the Word of Truth.* His Soveraign free Love was the Principle of his electing any to the Dignity of being his Children: This Love is as un-

Iſa. 57.

James.

changeable as free; and Election that proceeds from it, is as unchangeable as his Love. What can induce him to alter his Affection towards them? For such is the perfection of his Knowledg, that he can never be surprized by a sudden new Event, that may cause a change in his Mind and Will. He foresaw all the Sins of his People, with their provoking Aggravations. Now if the foresight of them did not hinder his electing Love in its rise, can they frustrate its end, the bringing of them to Glory?

Besides, we may argue from what his Love has done for his Children, to what he will do: He has given his Son and Spirit to them, the surest Signs of his Love, if we consider the unvaluable Excellence of the Gifts, and the Design of the Giver.

The Son of God is the most excellent Gift of his Love, as undeserved, as he was undesired: And from

from hence the Apoſtle argues, *He that gave his Son for us all, how much more will he with him give us all things?* Bleſſed God! What richer Evidence, and more convincing Demonſtration can there be of thy Love? *Will he not with him give us all things?* The Inference is direct and concluſive, with reſpect to temporal and eternal Things. He will give to his Children in the preſent World, whatever his Wiſdom, in conjunction with his Love, ſees good for them. To illuſtrate this by a low and familiar Inſtance; If a Mother beſtows upon her Daughter rich Jewels for her Marriage-Ornaments, will ſhe deny her Pins to dreſs her? And we may as ſtrongly argue, that with his Son he will give us eternal Bleſſings. Will he give us the Tree of Life, and not permit us to eat of the Fruit of it? What was the deſign of his Counſel and Compaſſion, in giving his Son to be a Sacrifice

for us, but to reſtore us to his Favour? The Apoſtle reaſons ſtrongly, *If when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled, we ſhall be ſaved by his Life.* He has paid our Ranſom, and revers'd the Sentence of Condemnation againſt us; and it invincibly follows, he can more eaſily accompliſh our Happineſs in Heaven. If Love juſtify a Sinner, it will glorify a Saint.

And as the Gift of the Son, ſo the moſt precious Gift of the Spirit to God's Children, to make them holy and heavenly, is the moſt certain ſign of his Love to them. The Apoſtle in the fulleſt expreſſion ſpeaks of it; *God who is rich in Mercy, for his great Love wherewith he has loved us, even when we were dead in Sins, quickned us together with Chriſt: By Grace ye are ſaved.* Sanctification is the effect of *rich Mercy, great Love,* and *ſaving Grace.* The Children

of

of God are ſeal'd by the Holy Spirit to the Day of Redemption: that Seal diſtinguiſhes them from the obſtinate and polluted World, and ratifies the conveyance of eternal Life to them. The Spirit is ſtiled the *Earneſt of the Inheritance.* His dwelling in the Saints by his ſanctifying and comforting Operations, is an Earneſt of their dwelling with God in his Sanctuary above. From hence the Apoſtle propounds a ſtrong Argument to aſſure the Saints, upon their leaving this World, of their reception into Heaven; *Now he that hath wrought us for the ſelf-ſame thing, is God*; and the Almighty always obtains his End: *who hath alſo given us the earneſt of his Spirit.* Holineſs is the Morning-Star of the great Day; Grace is the Preparative and Aſſurance of Glory: For altho the Saints are in themſelves mutable, and while there remains Corruption within, and a tempting World

without, are liable to falling away, yet the free and powerful Love of God that revived them when dead, will preserve them living; that which raised them from the Grave, will prevent their relapsing into it. *The Gifts of God are without Repentance.* Rom. 8. How triumphantly does the Apostle express his Confidence, *Who shall separate us from the Love of God? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword?* These are the most powerful Terrors that the perverse World, in combination with the Devil, can make use of to constrain us to desert the Service of God; but they are vain. *Nay, in all these things we are more than Conquerors, through him that loved us: For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be*

be able to ſeparate us from the Love of God, that is in Chriſt Jeſus our Lord. This bleſſed Aſſurance of the Apoſtle, is not rais'd from his extraordinary Privileges, not from the apparition of Angels to him, nor his rapture to Paradiſe, nor ſpecial Revelations, but from the Love of God in Chriſt Jeſus our Lord, that everlaſtingly embraces all his Children. Briefly, in that God has given his Son to die for us, and his Spirit to live in us, his Son to purchaſe and prepare Heaven for us, his Spirit to prepare us for Heaven, a dying Saint may with bleſſed Tranquillity commend his Soul into God's Hands.

I have more particularly conſidered the Fatherly Love of God, what a ſtrong Security it affords to his Children, that he will never leave them, in that no Point requires and deſerves more Confirmation, and weight of Argument

to preſs it down into our diſtruſtful Heartt.

2. The Divine Truth affords a ſtrong Security to the Children of God, to commend their Souls to him at laſt. Truth is an Attribute as eſſential and dear to God as any of his Perfections. And in the Accompliſhment of our Salvation, he ordered all things becoming to his Wiſdom, that is for the illuſtration of all his principal Attributes, and accordingly deſign'd the Glory of his Truth equally with the Honour of his Mercy. Thus he declares to his choſen People, *Know therefore that the Lord thy God, he is God, the faithful God, which keepeth Covenant and Mercy, with them that love him, and keep his Commandments.* The Attribute that is ſet next to the Deity, as moſt ſacred, is the *faithful God*; and that further expreſs'd, *keeping Covenant and Mercy*; for he delights in fulfilling his Promiſes, as

Deut. 7. 9.

in

in the freeſt Acts of Mercy. The Pſalmiſt breaks forth with the affectionate Praiſes of theſe Attributes, *I will worſhip towards thy holy Temple, and praiſe thy Name for thy loving Kindneſs and thy Truth: for thou haſt magnified thy Word above all thy Name.* His Word here immediately ſignifies his Promiſe, that has its riſe from his loving Kindneſs, and its performance from his Truth. This he magnifies both with reſpect to the matter of his Promiſes that are exceeding great and precious, and the fulfilling them above all that we can ask or think. God cannot *repent or lie*; his Counſels are unretractable, from the Immutability of his Nature; his Promiſes are infallible, from his Fidelity: they are as unchangeable as the Sun and Stars in their appointed Courſes; nay, more ſtable than the Centre: *for Heaven and Earth ſhall paſs away*, but not a tittle of his Promiſes, and our Hopes

Pſal. 138. 2

Jer. 31. 35.

Hopes be unfulfilled. If the Frame of Nature were diſſolved, it would be no loſs to God, who is glorious and bleſſed in his own Perfections: but if his Promiſes fail, the Honour of his Truth would be impair'd and blemiſh'd. The Pſalmiſt ſaith, *Thoſe that know thy Name, will truſt in thee:* Thoſe who know the Creature, its Levity, Mutability and Mortality, will be diſcourag'd from truſting in it; but thoſe who know the eternal Conſtancy of God in his Nature and Promiſes, will ſecurely rely upon him.

Now the Promiſes, the Declarations of God's Love, without which we cannot have any ſolid and ſuſtaining Hope in our Death, aſſure us of God's receiving the ſeparate Spirits of his Children. There was a conſtant clearneſs, tho not in that degree of Light as ſince the appearance of Chriſt, of the Happineſs of the departed Saints. Dying *Jacob* breaks

breaks forth with a lively Hope, *O Lord, I have waited for thy Salvation.* Gen. 49. 18. *Job* says, *Tho he kill me, yet will I trust in him*; that is, for his Almighty Mercy in the next State. The Psalmist expresses his Confidence, *Thou wilt guide me by thy Counsel, and receive me into thy Glory.* Psal. 73. 24 After the safe conducting him thro a World of Troubles and Temptations, he would bring him to Heaven, a Place of equal Purity and Glory. *David* when he was in pressing Peril, addresses to God, *Into thy Hands I commend my Spirit,* Psal. 31. 5. to be preserved as a precious Depositum; *thou hast redeemed me, O Lord God of Truth.* His Assurance is built on God's Right and Title to him, *Thou hast redeemed me,* and his everlasting Fidelity. The Apostle speaks with full assurance, *We know* 2 Cor. 5. 1. *that if our earthly House of this Tabernacle be dissolved, we have a Building of God eternal in the Heavens.* And,

we

we are confident, I say, rather to be absent from the Body, and present with the Lord. St. *Peter* encourages Christians when surrounded with Death, *to commit their Souls to him.* 1 Pet. 4.1. *Wherefore let them that suffer according to the Will of* God, *commit the keeping of their Souls to him in well-doing, as unto a faithful Creator.* He encourageth them to encounter Death in its most formidable Pomp, by considering their Souls shall be safe for ever, upon the account of God's Right and Interest in them, and his Fidelity: he has an original Right in them by the first Creation, as they are intellectual immortal Spirits in their Nature, but a nearer and more special Right by a new and nobler Creation, as they are renewed Spirits, made like to him in his Holiness, the most Divine Perfection. The Relation of Creator implies his omnipotent Love, and the Attribute of Faithful, his eternal

nal Love declar'd in his Promiſes. There can never be the leaſt cauſe to charge him with Inſincerity or Inconſtancy. *The Favour of God is round about the Righteous as a Shield: And his Faithfulneſs is round about him*, that he is always ready to perform his Promiſe to them. They may ſafely truſt the Worth of their Souls, and the Weight of Eternity with him, who has ſaid, *he will never leave them, nor forſake them.* Pſal. 5. Pſal. 89.

Beſides, the Promiſe of a Reward to the obedient Children of God, is ſecur'd not only by his Fidelity, but the declar'd Equity of his Proceedings in his final Judgment. 'Tis a Regality inveſted in the Crown of Heaven to diſpenſe Rewards; *Whoever comes to God, muſt believe that he is, and that he is a Rewarder of them that diligently ſeek him.* His Being and rewarding Bounty are the Foundations of Religion. 'Tis true, ſuch is the Diſtance between Heb. 11. 6.

God

God and the Creature, and the eternal Obligations of it to God that it can challenge nothing from God, as due to its Merit. Juſtice unqualified with Bounty and Clemency, owes nothing to the moſt excellent Obedience of the Creature, though innocent. But ſince the Fall, our beſt Works are defective and defiled, and want Pardon; and our heavieſt Sufferings are but light in the Ballance, againſt the exceeding Weight of Glory. But the Apoſtle tells the Theſſalonians, *It is a righteous thing with God to recompenſe Tribulation to them who trouble you: and to you who are troubled, reſt with us.* Conſider them in the Compariſon; 'Tis becoming his governing Juſtice to puniſh the unrighteous Perſecutors, and reward his faithful Servants who ſuffer for his Glory. Now the preſent Life, is the Day for our Work, as our Saviour ſaith, *I muſt do the Work of him*

him that ſent me, while 'tis called to Day: And at Death, the *Spirit returns to God that gave it*, in order to Judgment, either fatal or favourable, according to the Tenor of Mens good Works, and the Deſert of their bad. The Promiſe is *to them, who by patient Continuance in well-doing, ſeek for Glory, and Honour, and Immortality, they ſhall obtain eternal Life.* Our Saviour encourages his ſuffering Servants, *Be faithful to the Death, and I will give you the Crown of Life.* The compleat Reward is reſerved to the great Day of univerſal Recompences, when the Sons of God by Regeneration, ſhall be the Sons of a glorious Reſurrection. But the righteous Judg will give a preſent Reward at the end of the Day, to all that with unfainting Perſeverance have perform'd his Work. Our Saviour tells us, that all who wrought in the Vineyard, receiv'd their Rewards

Rom. 2.

Luke 20. 35.

Mat. 20. 9.

wards *in the last Hour of the Day:* The Parallel is instructive, that when the Night of Death comes, the Reward will be dispens'd. There is a Law recorded concerning the paying Wages to those who were hir'd, that it should be in the end of the Day; that it should not be detain'd *all Night with thee until the Morning.* The Allusion is very congruous, that God will fulfil his own Law to his Sons that serve him. The Reward shall not abide with him the long dark Interval, the Night, wherein their Bodies sleep in the Grave, till the Morning of the Resurrection. Our Saviour promised the dying Penitent, *To day shalt thou be with me in Paradise. The End of our Faith* is immediately attended *with the Salvation of the Soul:* The Labour of Faith being finish'd, is productive of the beatifick Vision in the State of Light and Glory. The Sum is, That the Children of God,

Deut. 24. 15.

God, who have by conſtant Converſation ſincerely endeavoured to pleaſe and glorify him, may with an entire Reſignation commit their Souls to his Hands, as if an Angel were ſent from Heaven to them in their dying Agonies, with the comfortable Meſſage, that they ſhould preſently be with God.

3. The Divine Power, in Conjunction with Love and Truth, is the Foundation of our ſecure Dependance upon God in our laſt Hours. This Conſideration is abſolutely neceſſary for our ſure Truſt: For Love without Power is ineffectual, and Power without Love of no comfortable Advantage to us. The Apoſtle gives this reaſon of his chearful and couragious Sufferings in the Service of God, *For I know in whom I have believed, and am perſwaded he is able to keep what I have committed to him, till that Day.* His Faith reſpected the Promiſes of God 2 Tim. 1.

concerning his Salvation, which are infinitely ſure, the Divine Power being alſufficient to fulfil them. The precious Depoſitum that is committed to his dear Care, he can and will preſerve inviolate. The Father of ſincere Believers, is *the Lord of Heaven and Earth*, who by his Word, without the leaſt ſtrain of his Power, made the World, and preſerves it from falling into Confuſion. 'Tis the Eſſence of Faith, to aſſure us of God's Almighty Mercy to all that have the true Characters of his Children, that are qualified for his Salvation. Our Redeemer joins the two Relations of *our Father and our God*; the gracious and the glorious Relation are inſeparable. Now the Love of our heavenly Father engages the Power of our God, that we ſhall want nothing to ſecure our Happineſs, that is within the Object of Omnipotence.

I

I shall insist no further upon the Consideration of the Divine Power, because it will return under some of the following Heads of Discourse.

II. The Blessedness of this Privilege is to be unfolded. This will appear by considering,

First, What is the Depositum, the Thing that is intrusted in God's Hands.

Secondly, What is implied in his receiving of it.

In Answer to the first; 'Tis the Soul, the more excellent and immortal Part of Man, that is commended to God's keeping.

1. 'Tis our more excellent Part in its Nature and Capacity. Man is a compounded Creature, of a Body and a Soul: the Body in its Original and Resolution is Earth; the Soul is of a divine Descent, a spiritual Substance, and in the Nobility

and Perfections of its Nature, but *a little lower than the Angels*: 'tis *the vile Body*, but *the precious Soul.*

In its Capacity it incomparably excels the Body; for the Body lives and moves in the low Region of the Senſes, that are common with the Worms of the Earth; but the Soul in its Underſtanding and Deſires, is capable of Communion with the bleſſed God, of Grace and Glory. From hence it is, that the whole World can't make one Man happy; for the Ingredients of true and compleat Happineſs are the Perfection and Satisfaction of the Soul. The Apoſtle tells us, *The leſs is bleſſed of the greater.* Can the World bring Perfection to Man, that is ſo incomparably ſhort of his Imperfection? Our Saviour aſſures us, *the Gain of the whole World cannot recompenſe the Loſs of one Soul.* There is a vaſt Circuit in our Deſires, and all the Lines terminate in the Centre of Bleſſed-

Bleſſedneſs. Can the World give ſincere Satisfaction to them? *Solomon* who was as rich and high as the World could make him, has left an everlaſting Teſtimony of the Vanity of tranſient Things, from his experimental Obſervation, and the Direction of the Holy Spirit: So he begins and ends his Sermon, *Vanity of Vanities, all is Vanity*; ſo vain and vexing, that we ſhall not only be weary of them, but of this Life, wherein we uſe them. Can the Creature make us happy, when their Emptineſs, and Anguiſh annex'd to it, makes our Lives miſerable? The World cannot ſatisfy our narrow Senſes: *The Eye is not ſatisfied with ſeeing, nor the Ear with hearing*, much leſs the infinite Deſires of our ſupreme Faculties. Thoſe who are now inchanted with its Allurements, within a little while will ſee through its falſe Colours. As when one awakes, all the pleaſant Scenes

Eccleſ. 1. 1. & 12. 8.

Eccl. 1. 17.

of Fancy in his Dream vaniſh; ſo when the Soul is awakened in the End of Life, *the World and the Luſts thereof paſs away*, and the remembrance of them.

I ſhall add further; What clearer Evidence can we have of the worth of the Soul, than from God's Eſteem, the Creator of it? Now when God foreſaw the Revolture of our firſt Parent, that brought him under a double Death in one Sentence, temporal and eternal, and that all Mankind was deſperately loſt in him, then his compaſſionate Counſels were concerning his Recovery: His Love and Wiſdom accorded to contrive the Means to accompliſh our Redemption, by the Death of his incarnate Son: *We are*
1 Pet. 1. *not redeemed with Silver and Gold, but with the precious Blood of Chriſt, as a Lamb without ſpot and blemiſh.* Of what value is a Soul in God's account, that he bought with his own Son's

Son's Blood, the moſt ſacred Treaſure of Heaven? We may ſay for the Honour of our Redeemer and our own, that which the Angels cannot, we were ſo valued by God himſelf, that his Son became Man, and died on the Croſs for the Salvation of our Souls. I ſhall only mention another Evidence and Effect of God's valuation of our Souls, *the eternal Weight of Glory*, which exceeds all the Thoughts of our Minds, and Deſires of our Hearts. What are all the Kingdoms and Pleaſures of the World, in compariſon of that Bleſſedneſs God has prepar'd *for thoſe who love him?* Now the Soul that is ineſtimably precious, and ſhould be moſt dear to us, is ſecured from Danger, when received by God's Hands.

O anima! erige te, tanti vales. *Aug.* in Pſal. 103.

2. The Soul is our immortal Part. The Body is compounded of jarring Principles, frail and mortal: A Caſualty or Sickneſs diſſolves the

vital Union, and it falls to the Duſt. But the Soul is a Spirit by Nature, and immortal by its inherent Property. Its ſpiritual Operations perform'd without the miniſtry of the Senſes, (the Eye of the Mind contemplates its Objects, when the Eyes of the Body are clos'd) demonſtrate its ſpiritual Nature: for the Being is the Root of its working, and conſequently that it exiſts independently upon the Body: But of this we have the cleareſt aſſurance in the Scripture. This is another Demonſtration that preſent Things cannot make us happy, for they forſake us the firſt ſtep we take into the next World, and then the Soul enters into Happineſs or Miſery equally eternal. The Immortality of the Soul, and the Immutability of its State, are inſeparable then; for the preſent Life is the time of our Work, the next is of Recompences according to our Works. *If we die in the Lord,*

Lord, the Conſequence is infallible, we ſhall live with him for ever: If we die in our Sins, we ſhall not be received by his merciful Hands, but fall into his bottomleſs Diſpleaſure. And of what concernment is it to have our Souls with God in that infinite and incomprehenſible Duration? All the Meaſures of Time, Days and Weeks, Months and Years, and Ages, are ſwallow'd up in that inviſible Depth, as the Rivers that pour into the Sea, are ſwallowed up without any overflowing of its Waters. The Dove that *Noah* let out of the Ark, as a Spy to diſcover whether the Deluge was abated, found not a Place to reſt on; but after many Circuits in the Air, it returned to the Ark. If our Thoughts take wing, and multiply Millions of Millions of Ages, we cannot reſt in any Computation, for there remains after all an entire innumerable Eternity.

Secondly,

Secondly, I will consider more particularly what is contained in this blessed Privilege. The reception of the Soul into God's Hands, implies three things.

1. Entire Safety.
2. Heavenly Felicity.
3. 'Tis a certain Pledg of the reviving of the Body, and its reunion with the Soul in the State of Glory.

1. Entire Safety. After Death the separate Soul of a true Believer immediately passes through the airy and Ethereal Regions to the highest Heaven, the Temple of God, the native Seat and Element of blessed Spirits. The Air is possess'd by Satan with his Confederate Army, who are Rebels to God, and Enemies to the Souls of Men: he is stiled *the Prince of the Power of the Air*: He often raises Storms and Tempests, discharges Thunder and Lightning, the woful Effects of which are felt in the lower World. The Numbers, the

Ephes. 2.

the Strength, and the Malice of the evil Angels to the Souls of Men, render them very terrible: We may conjecture at their Number, from what is related in the Goſpel, that a *Legion poſſeſs'd one Man.* They are ſuperiour Spirits to Man, and tho ſtripp'd of their moral Excellencies, Holineſs, Goodneſs and Truth, yet retain their natural Power at leaſt in great degrees. Their Malice is unquenchable. 'Tis ſaid of the Devil, *He goes about like a roaring Lion, ſeeking whom he may devour.* All the Joy thoſe malignant Spirits are capable of, is the involving the Souls of Men in their deſperate Calamity. And tho they know their oppoſing God will increaſe their Guilt and Torment, yet their Diligence is equal to their Malice, to ſeduce, pervert and ruin Souls for ever. Now when the Saints die, all the Powers of Darkneſs would, if poſſible, hinder the aſcenſion of their Souls to God.

Mark. 5.

God. What *David* complains of his cruel Enemies, is applicable in this case, *Their Souls are among Lions*; and if destitute of divine Preservation, the Danger would be the same; as if a little Flock of Lambs were to encounter with a great number of fierce Lions, or fiery Dragons. Anger sets an edg upon Power, and makes a Combatant but of equal Strength to overcome. How dangerous then would the Condition be of naked Souls, oppos'd by over-matching Enemies, armed with Rage against them? How eafily would they hurry them to *the Abyss*, the Den of Dragons, the Prison where lost Souls are secur'd to the Day of Judgment?

But all the Potentates of Hell are infinitely inferiour to God: they are restrain'd and tortur'd by the Chains of his powerful Justice: a Legion of them could not enter into the Swine without his permission, much

much leſs can they touch *the Apple of his Eye.* That black Prince with all his infernal Hoſt cannot intercept one naked Soul from arriving at the Kingdom of Glory. Our Saviour aſſures us, *None is able to pluck them out of his Father's Hands.* The Lord Chriſt our Head and Leader, having vanquiſh'd in his laſt Battel on the Croſs, Principalities and Powers, made his triumphant Aſcenſion to Glory: Thus his Members having overcome their ſpiritual Enemies, ſhall by the ſame Almighty Power be carried through the Dominions of Satan, *in the ſight of their Enemies,* (tormented with the remembrance of their loſt Happineſs, and envy that humane Souls ſhould partake of it) to the Place of God's glorious Reſidence. John 10.

I ſhall alſo obſerve, that as the Lord is a God of Power, ſo he is a God of Order, and uſes ſubordinate Means for the accompliſhment of his

his Will. Our Saviour has reveal'd that the Angels transport the separate Souls of the Righteous to Heaven: Those glorious Spirits, who always behold the Face of God, such is their exact Obedience to him, and perfect Love to his Children, that they disdain not to protect his little ones in this open State. They *rejoice at the Conversion of Sinners*, at their first entrance into the Way of Life, and with tender watchfulness encompass them here, never withdrawing their protecting Presence, till they bring them to their celestial Country, and resign their Charge to the Lord of Life. How safe are the departed Saints, when convey'd through Satan's Territories by the Royal Guard of Angels *that excel in strength?*

Mat. 18. 10

2. Heavenly Felicity. The receiving of holy Souls into God's Hands, is introductive into his Presence, which is both a Sanctuary

to

to ſecure us from all Evil, and a Store-houſe to furniſh us with all that is good. *The Lord is a Sun and a Shield:* he is to intellectual Beings, what the Sun is to ſenſitive, communicates Light and Life, and Joy to them. *In his Preſence is fulneſs of Joy, at his right Hand are Rivers of Pleaſure for ever.* Pſal. 16. 11 All that is evil and afflicting, is aboliſh'd: all that is deſirable, is conferr'd upon his Children. A glimpſe or reflected Ray of his reconciled and favourable Countenance, even in this lower World, infuſes into the Hearts of his Children a *Joy unſpeakable and glorious:* a taſte of the Divine Goodneſs here, cauſes a diſreliſh of all the carnal Sweets, the droggy Delights which natural Men ſo greedily deſire. And if the faint Dawn be ſo reviving and comfortable, what is the Brightneſs of the full Day? None can underſtand the Happineſs that reſults from the full

full and eternal ſight of God's Face, and the fruition of his Love, but thoſe who enjoy the Preſence of God in perfection. His Goodneſs is truly infinite; the more the Saints above know it, and enjoy it, the more they eſteem it, and delight in it. His compleat and communicative Love ſatisfies the immenſe Deſires of that innumerable Company of bleſſed Spirits that are before his Throne: there is no Envy, no Avarice, no Ambition in that Kingdom, where *God is all in all.*

The Divine Preſence is an ever-flowing Fountain of Felicity. The continual reflection upon this, makes Heaven to be Heaven to the Bleſſed: their Security is as valuable as their Felicity: they are above all danger of loſing it. Methinks the belief of this ſhould cauſe us, as it were with Wings of Fire, with moſt ardent Deſires to fly to the Boſom of God, the alone Centre of our Souls, where

where we ſhall reſt for ever.

3. The reception of the Soul into Heaven is a certain Pledg of the Reſurrection of the Body, and its re-union with the Soul in the State of Glory. The Covenant of God was made with the entire Perſons of Believers: therefore under the Law the ſacred Seal of it was in their Fleſh. To be the God of Promiſe to them, implies his being a bleſſed Rewarder to them. Our Saviour ſilences the Sadduces, who disbelievd the Reſurrection, from the tenour of God's Covenant, *I am the God of* Abraham, *and* Iſaac, *and* Jacob, which Title he was pleaſed to retain after their Death; *Now God is not the God of the Dead, but of the Living.* The immediate Inference from thence is, that their Souls did actually live in Bleſſedneſs, and that their Bodies, tho dead to Nature, were alive to God with reſpect to his Promiſe and Power. If we con-

ſider that the Divine Law binds the outward Man as well as the inward, and that during the time of our Work and Trial here, our Service and Sufferings for the Glory of God are from the concurrence of the Soul and Body, it will appear that the Promiſe of the Reward belongs to both, and that the receiving of the Soul into Heaven, is an earneſt of our full Redemption, even that of the Body. 'Tis true, there is no viſible Difference between the Bodies of the Saints and of the Wicked here; they are ſick with the ſame Diſeaſes, and die in the ſame manner. As 'tis with Trees in deep Winter, when they are covered with Snow, we cannot diſtinguiſh which are abſolutely dead and deſtin'd to the Ax and Fire, and which retain their Sap, and will be fruitful and flouriſhing in the returning Year: ſo the dead Bodies of the Godly and Ungodly, to external

appearance, are alike: But what a vaſt difference will be between them in the next World! The Bodies of the Ungodly, in conjunction with their Souls, ſhall be caſt into the Lake of Fire; the Bodies of the Godly reſumed by their Souls, ſhall enjoy a full and flouriſhing Happineſs for ever.

The Application.

1. This may inform us of the contrary States into which dying Perſons immediately paſs: The Children of God reſign their Spirits to the Hands of their gracious heavenly Father, but Rebels and Strangers to God, fall *into the Hands of* a revenging Judg. Could we ſee the attending Spirits that ſurround ſick Perſons in their laſt Hours, what a wonderful Impreſſion would it make upon us? A Guard of glorious Angels convey the departed Saints to

the Boſom of God's Love, and the Kingdom of his Glory. But when the Wicked die, a Legion of Furies ſeize upon their expected Prey, and hurry them to the infernal Priſon, from whence there is no redemption.

How many Rebels and open Enemies to God are in the Pale of the Chriſtian Church? They will loudly repeat, *Our Father which art in Heaven*, notwithſtanding the impudent and palpable Atheiſm of their Lives: they live as if they were independent, and not accountable to him *who will judg the World without reſpect of Perſons*. The more ſtrict his Commands are, the Contempt of them is more viſible. Our Saviour's Prohibition is peremptory, *I ſay unto you, Swear not at all:* but how many make no more conſcience of Swearing than they do of Speaking, and pour forth Oaths of all faſhions and ſizes. We are ſeverely forbid all degrees of Impurity, in the Look, in

in Words, or in Wiſh; yet how many without reflection or remorſe, continue in the deepeſt Pollutions! We are commanded to *live ſoberly in this preſent World*; yet how many indulge their ſwiniſh Appetites, and debaſe themſelves even below the Beaſts that periſh. And as the ſenſual Appetites are notoriouſly predominant in ſome, ſo the angry Appetite is tyrannous in others. Pride, Wrath, Revenge, poſſeſs the Breaſts of many: How often for a ſlight, or but reputed Injury, they are ſo fir'd with Paſſion, that their hot Blood cannot be ſatisfied without the cold Blood of their Enemies. In ſhort, many live in ſuch open defiance of the Divine Law, as if there were no God to ſee and puniſh their Sins, or as if they would make a trial whether he will be true to his Threatning, and revenge their bold Impieties: They are partly worſe than Brutes; for having an underſtand-

ing Faculty, a Principle of Reaſon, they ſubmit it to Senſe: and partly worſe than Devils; for, as the Devils, they rebel againſt God, and yet not, as they, tremble in their Rebellion. Now when Death is ready with its cold Hands to cloſe their Eyes, and Conſcience awakes out of its Slumber, what Horrors ſeize upon them! They are ſtripp'd of their carnal Securities, the Creature cannot help them, and the Creator will not. They have been Enemies to that Love that made them and preſerv'd them, and, notwithſtanding their violent Provocations, has ſpar'd them ſo long. They have rejected that infinitely condeſcending and compaſſionate Love, that ſo tenderly beſeech'd them to be reconciled to God, as if it were his Intereſt to ſave them. Whither will they fly from their Judge? What can reſcue them from inſtant and irrecoverable Miſery? Can they hope that

that Mercy will be their Advocate? Their Condemnation is ſo righteous, that Mercy cannot diſpenſe with it. *'Tis a fearful thing to fall into the Hands of the living God*, who lives for ever, and can puniſh for ever. Who *knows the Power of his Wrath?* 'Tis boundleſs beyond all our Thoughts and Time. O take notice of this with Terror, *all ye that forget God, leſt he tear you in pieces, and there be none to deliver!* Pſal. 50.

Others are not ſo viſibly diſobedient as notorious Sinners, but are as really. You may ſee their Picture in the diſobedient Son, mentioned by our Saviour in the Goſpel, who *when his Father commanded him to go work in the Vineyard, anſwered, I go, Sir, and went not.* 'Tis true, they perform the external part of ſome Duties, and abſtain from the groſs acts of ſome Sins, but 'tis with an exception and a reſerve. A Duty that is contrary to their carnal Ap- Matth. 21. 28, 30.

petites and Intereſt, they will not perform; a Sin that bribes them with Profit or Pleaſure, a temperamental Sin, they will not part with. Now any indulged habitual Luſt *is not the Spot of God's Children*, but denominates the Sinner a Child of the Devil: for tho the Saints till they are deveſted of frail Fleſh, have their Allays, and cannot be exempt from the relicks of Sin; yet the Divine Nature communicated to them, is oppoſite to every Sin, and is an active Principle to ſubdue Sin.

And from hence S. *John* tells us, *He that is born of God, cannot ſin*, that is, deliberately and habitually: Such Sinners, tho in the Hour of Death they may addreſs with all the applying Titles, *Our Father, and our God*, ſhall ever be excluded from his ſacred and ſaving Protection.

2. Let us ſeriouſly conſider whether we are of this ſpiritual Progeny, the Children of God, not only

in

in Title, but in Reality. The Inquiry is of infinite moment; for all the Promiſes and Privileges of the Goſpel are annex'd to this Sonſhip: This ſecures us from *the Wrath to come*, and entitles us to the eternal Inheritance; *Fear not, little Flock, 'tis your Father's good Pleaſure to give you the Kingdom.* Luke 12. This Inquiry is very uſeful to calm and quiet the troubled Saints, and to awaken unregenerate Perſons out of their confident Dream of their good State. Many ſincere Chriſtians are infinitely concern'd whether they are the Children of God; of this their Tears and Fears give abundant evidence. The reaſons of their Doubts are partly the Jealouſy of their own Hearts, which are naturally *deceitful above all things*, and moſt deceitful to a Man's ſelf; and partly from the conſequence of the Deceit: for knowing the ineſtimable value of this Privilege, *to be the Sons of God*, and

and that if they are deceived in it, they are undone for ever, they are anxiouſly thoughtful about it. But carnal Perſons who are not acquainted with the Hypocriſy of their Hearts, nor duly underſtand the excellence of the Privilege, eaſily believe what they coldly deſire. And the great Deceiver of Souls is equally ſubtile to varniſh what is evil with the falſe colours of Good, and to conceal what is good under the appearance of Evil. From hence it is, that many tender-ſpirited Chriſtians are timorous, and full of unquiet Agitations all their Lives: and many who have but a ſhew and fair pretence of Religion, are undiſturb'd and hopeful, till at laſt they fall from their ſuppoſed Heaven and high Hopes, into the Abyſs of Miſery.

This Trial will be moſt clear and convincing, by repreſenting from Scripture the inſeparable Properties

perties and Characters of the Children of God, that diſtinguiſh them from all that are in the State of unrenewed Nature. The Apoſtle tells ſincere Chriſtians, *The Spirit it ſelf witneſſes with our Spirits, that we are the Children of God.* Here is a Conſent and Agreement of thoſe Witneſſes, in whom are all that is requiſite to give value to their Teſtimony. For the Spirit of God, ſuch is his unerring Knowledg, *who ſearches the deep things of God*, and ſuch is the abſolute Sanctity of his Nature, that he can neither deceive nor be deceived, ſo that his Teſtimony is infinitely ſure, and of more worth than the concurrent Teſtimony of Heaven and Earth, of Angels and Men. The other Witneſs is the renewed Conſcience, that is acquainted with the Aims and Affections of the Heart, as the Apoſtle ſaith, *Who knows the things of a Man, ſave the Spirit of a Man?*

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This Faculty reflects upon our Actions, and the Principles of them: to this Faculty is refer'd the decision of our spiritual State; *If*
1 John 3. *our Hearts condemn us not* of any allowed Sin, *then have we Peace towards God.* From the consent and agreement of these Witnesses, there is a blessed Assurance of our Evangelical Sonship, that overcomes all our Fears. Now this Testimony is rational and argumentative, from the discovery of those Graces that constitute a Person the Child of God. I will make the Inquiry concerning the Grace of Faith and of Love, which are the vital Bands of our Union with Christ, the principal Fruits of the sanctifying Spirit, and the Symptoms of Salvation.

(1.) The Grace of Faith is ex-
Joh. 1. 12. press'd in Scripture by *receiving of Christ*; this answers to God's offer of him to our acceptance in the Gospel.

Goſpel. It receives him entirely in his Perſon and Natures, as the incarnate Son of God; and in his Office, as *a Prince and Saviour, to give Repentance and Remiſſion of Sins.* Acts 5. 31. This receiving Chriſt implies an Act of the Underſtanding and the Will; the Underſtanding aſſents to the Truth of the Divine Revelation, that Chriſt crucified is an alſufficient Saviour; and the Will cloſes with the Terms of it, *that he will ſave to the uttermoſt all that obey him:* From hence it follows, that reliance upon him, and a ſincere reſolution to obey him, are neceſſarily included in ſaving Faith. This Scripture-Account diſtinguiſhes between that ſubſtantial Faith that is proper to the elect Children of God, and the Shadow of it in the Unregenerate; the one is the intimate and active Principle of Obedience, the other is a dead Aſſent without Efficacy, a mere Carcaſs

caſs and Counterfeit of Faith. A ſincere Believer as fervently deſires to be ſaved from the Dominion and Pollution of his Sins, as from the Guilt and deadly Malignity: a carnal Man deſires an Intereſt in Chriſt as a Saviour, that he may ſecurely enjoy his Luſts.

The crafty and curſed Serpent deceives Men to their ruine, by citing Scripture, and miſapplying it. The Promiſe is ſure, *Whoever believes, ſhall be ſaved*; and he eaſily perſwades them they are Believers. 'Tis ſtrange to aſtoniſhment, that Men who have Reaſon and Underſtanding, ſhould preſume in a high degree of the preſent Favour of God, and their future Happineſs, as if they were his dear Children, when their Enmity againſt his holy Name and Will is evident in their Actions.

We can never have too firm a dependance on God's Promiſe, when

when we are qualified for that Dependance. *Come out from among them, and be ye ſeparate, ſaith the Lord; and touch not the unclean thing, and I will receive you, and will be a Father to you, ſaith the Lord Almighty.* Faith that purifies the Heart and Converſation, inveſts us with this bleſſed Privilege, and all the ſaving Mercies annex'd to it. 2 Cor. 6. 17, 18.

(2.) From the ſpiritual Relation between God and Believers, there naturally and neceſſarily reſults a ſincere, dutiful, child-like Love to him, correſpondent to his beneficent and fatherly Love to them: This God indiſpenſably requires, and ſpecially delights in; *Thou loveſt Truth in the inward Parts.* Filial Obedience is inſeparable from filial Love in its Reality: *For this is the Love of God, that we keep his Commandments.* Our Saviour diſtinguiſhes between ſincere Lovers of Pſal. 51. 1 Joh. 5. 3.

of him, and pretended, that *they who love him, keep his Commandments; but they who love him not, keep not his Commandments.*

John 14. 23, 24.

The Obedience that ſprings from Love to God, is uniform, reſpects all his Commands: for the two filial Affections, an ardent Deſire to pleaſe God in all things, and an ingenuous Fear of diſpleaſing him in any thing, are inſeparably joined with our Love to him.

The Obedience that proceeds from Love, is free and voluntary, from Inclination as well as Duty. How paſſionately does the holy Pſalmiſt expreſs his Affection, *O how I love thy Law!* In the Covenant of Grace, God promiſes to *write his Law in the Hearts of his Children:* not only in their Minds and Memories, but to endear it to their Affections. There is much difference between ſervile and conſtrain'd Obedience, and filial choſen

Heb. 8. 10.

choſen Obedience, as between the Motion of a living Man from the Soul, the inward Spring of Life, and the Motion of an Image or Statue from forcible Weights and Wheels.

From filial Love proceeds godly Sorrow, if at any time by Careleſneſs and Surprize, or an over-powering Temptation, his Children do what is offenſive and odious in his ſight. When they conſider their unkind and unthankful Returns for his Mercies, they look to their Heavenly Father with Grief and Shame, and down upon themſelves with Abhorrence and Indignation. They are wounded with the ſting of that Expoſtulation, *Do ye thus requite the Lord, O fooliſh People and unwiſe? Is he not thy Father who bought thee?* Deut. 32. 6.

From filial Love proceeds a Zeal for his Glory; *If I be a Father, where is my Honour?* A

Child of God is dearly concerned that his Name be reverenced and magnified, his Laws be observed, his Worſhip maintained, that his Intereſt be advanced in the World. He has a burning Pſal. 69. Zeal againſt Sin and preſumptuous Sinners. The Prophet *Elijah* ſays, *I have been jealous for the Lord of Hoſts: for the Children of* Iſrael *have forſaken thy Covenant, and thrown down thine Altars.* Thoſe who with an indifferent Eye ſee the Cauſe, the Truth, the Intereſt of God depreſs'd in the World, do renounce the Title of his Children.

From the Relation to God as his Sons, proceeds a ſincere fervent Love to all the Saints. St. 1 Joh. 5. 1. *John* infers, *Every one that loveth him that begat, loves him that is begotten.* Grace is not leſs powerful in producing cordial mutual Affections between the Children

dren of the ſame Heavenly Father, than the ſubordinate Endearments of Nature. Notwithſtanding the civil Diſtinction between them, ſome high and rich, others mean and poor, yet there is a ſpiritual Equality; the loweſt Saints are Princes of the Blood-Royal of Heaven. *To him that has waſhed us from our Sins in his Blood, and made us Kings and Prieſts to God, be Glory for ever.* Revel. 1.

The filial Relation to God inclines and encourages all ſincere Chriſtians to reſign themſelves, even in their moſt afflicted Condition, to the Wiſdom and Will of God. Our Saviour meekly yielded up himſelf to his cruel Enemies, upon this Conſideration, *The Cup which my Father has given me, ſhall I not drink it?* Joh. 18. 11 The Saints inimitation of Chriſt, and upon the ſame Ground, entirely reſign themſelves to the Divine Diſpoſal; for their Hea-

venly Father loves them better than they can love themſelves.

Finally, The filial Relation to God is productive, as of lively Hopes, ſo of ardent Deſires to be with him. Love makes them to eſteem Communion with him here in his holy Ordinances, as the Joy of their Lives. The Pſalmiſt when baniſh'd from the Tabernacle, breaks forth in his impatient Deſires, *When ſhall I come and appear before God?* that is, in the Place where he communicates his Grace to thoſe that worſhip him. But our Father is in Heaven as his Throne, and moſt gloriouſly exhibits himſelf to his Saints there. The Earth is the Element and Reſidence of carnal Men, of their Souls as well as their Bodies: They deſire their *Inheritance may be on this ſide* Jordan, and are content to leave the Heavenly *Canaan*

Pſal. 43.

to

to those who like it. But those who *are born from above*, desire *to be dissolved*, that they may be in their Father's House, and his reviving Presence for ever.

3. Let us be perswaded to prepare for the reception of our Souls in the next World. The present Life is a Passage to Eternity, and 'tis so short and fading, so uncertain and hazardous, that 'tis our principal Wisdom without delay to secure our Souls in the future State. Our Saviour says, *I must work the Work of him that sent me while it is Day: the Night cometh when no Man can work. Now is the accepted Time, now is the Day of Salvation.* 'Tis our indispensable Duty and main Interest now, *to work out our own Salvation with fear and trembling.* In the state of Death there is an Incapacity to do any thing in order John 9. 4.

order to Salvation: *There is no Work, nor Wiſdom in the Grave:* and all the Offers of Salvation ceaſe for ever. The Sufferings of the Son of God are not a Ranſom for Sinners in that State: *He reconciled things in Earth and in Heaven*, but not things in Hell. The Golden Scepter is extended to none there, the Holy Spirit ſtrives with none, they are without the Reſerves of Mercy. The Guilt of Sin remains in its full Obligation, the Pollution of Sin in its deepeſt Die, and the Puniſhment of Sin in its Extremity for ever.

O what Folly is it, or rather Frenzy, not to provide for our Souls in their greateſt Exigence! Common Reaſon inſtructs us, knowing our own Weakneſs, to commit our Treaſure to the Cuſtody of our Friends, which we cannot otherwiſe

wiſe keep from our Enemies; eſpecially to ſuch a Friend as can and will preſerve it for our Uſe and Advantage. The Soul is our Jewel above all Price, 'tis our Wiſdom to ſecure it out of all Danger: Let us therefore commit it to the ſafe and ſure Hands of our Heavenly Father, otherwiſe we cannot preſerve it from the infernal Spirits, the Robbers and Murderers of Souls.

The wiſe Preacher denounces a fearful Evil, *Wo be to him that is alone when he falleth; for he hath not another to help him up.* In all the Senſes of falling, Death is the greateſt Fall: the High, the Honourable, the Rich, fall from all their State; and Men of all Degrees are forſaken of all their carnal Comforts and Supports. If then the ſolitary Soul has not a God to receive, ſupport and comfort it, how woful is its Condition! Methinks Eccl. 4. 10.

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the Apprehenſion of this ſhould ſtrike a Terror ſo deep into the Hearts of Men, that they ſhould be reſtleſs till they have ſecur'd a Retreat for their departing Souls.

For this end let us, according to the earneſt Advice of St. *Peter*, *be diligent, that we may be found of him in Peace, without Spot, and blameleſs.*

2 Pet. 3.

The Lord Jeſus is the only Peace-maker of the righteous and holy God to Sinners. The Judg of this World is flaming with Wrath, and terrible in Vengeance to Sinners that appear before his Tribunal out of Chriſt. We ſhall for ever be excluded from his bleſſed Communion, without the Mediator reſtore us to his Favour. Our Reconciliation only is by *Redemption in his Blood. The Chaſtiſement of our Peace was upon him.* He is *the Lord our Righteouſneſs,*

Col. 1. 20. Iſa. 53.

ouſneſs, by whom alone we can ſtand in Judgment. *God was in Chriſt reconciling the World to himſelf.* There is now an Act of Oblivion offer'd in the Goſpel to all that come *to God by him.* We have ſure Salvation in his Name: But we muſt with conſenting Wills, cloſe with him as our Lord and Life. The firſt Goſpel preach'd by the Angel after his coming into the World, declares, *There was born in the City of* David *a Saviour, Chriſt the Lord.* We muſt not ſeparate between Chriſt the Saviour, and Chriſt the Lord; between his Salvation and his Dominion. God indiſpenſably requires we ſhould reſign our ſelves to his Son as our King, and rely upon him as our Prieſt to atone his Diſpleaſure. If we thus receive him, he will reſtore us to the Favour and Peace of God, eſtabliſht in an everlaſting Covenant.

How tenderly and compaſſionately does the great God invite Sinners to re-enter into his Favour, *to acquaint our ſelves with him, and to be at peace! His Embaſſadours in his Name, and in Chriſt's ſtead beſeech them to be reconciled to God.* But their perverſe Spirits would *have God reconciled to them,* that they might be exempt from Puniſhment; but are *unwilling to be reconciled to him,* to part with their Luſts. In ſhort, reconciliation with God neceſſarily infers defiance with Sin. *Ye that love the Lord hate Evil.* If Men do not ceaſe their Rebellion, there is no ſhadow of hope to obtain the Divine Favour.

Do ye provoke the Lord to Jealouſie, are you ſtronger than he? Jealouſie is the moſt ſenſible and ſevere Affection. As 'tis with a Town taken by ſtorm, all that are found in Arms are without Mer-

Mercy cut off; ſo all that at Death are found with the *weapons of unrighteouſneſs*, their unrepented unforſaken Sins about them, muſt expect *Judgment without Mercy.*

Laſtly, Let the Children of God be encouraged with Peace and Joy to commend their Souls to him. Let rebellious Sinners tremble with deadly Fear upon the brink of Eternity; but let the Saints, with a lively Hope, enter into the Divine World.

If Men poſſeſs their Treaſure with Joy and Jealouſie, and guard it with vigilant Care, will not God preſerve his deareſt Treaſure, the Souls of his Children committed to his Truſt?

Can Love forſake, can Truth deceive, can Almighty Power fail? Will a Father, a heavenly Father, be without Bowels to his own Off-ſpring? No, he cannot deny

himſelf: he is readieſt to relieve, when they are in diſtreſs.

Old *Simeon* is a leading Example to Believers: after he had embraced Chriſt in his Armes, how earneſtly did he deſire his Diſſolution? *Lord, now letteſt thou thy Servant depart in peace, for mine eyes have ſeen thy Salvation.* St. *Stephen* in the midſt of a ſhowr of Stones, with a bleſſed Tranquillity, makes his dying Prayer, *Lord Jeſus receive my Spirit.* If the Fears of humble Souls ariſe in that hour, becauſe they have not the Conſpicuous marks of God's Children, the Graces of the Spirit in that degree of Eminency, as ſome Saints have had; Let them conſider, there are different Ages among the Children of God: ſome are in a ſtate of Infancy and Infirmity; others are more Confirm'd; but the relation is the ſame in all, and gives an intereſt

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in his promiſed Mercy. The weakneſs of their Faith cannot fruſtrate God's faithfulneſs. Tis the Sincerity, not the Strength of Grace, that is requiſite to Salvation. If Faith be ſhaking *as a bruiſed reed*, and but kindling as *the ſmoaking flax*, it ſhall be victorious. O that theſe powerfull Comforts may encourage dying Chriſtians to commend their Souls with Ardency and Aſſurance to God, their Father, and Felicity.

I have now finiſht my Diſcourſe upon the Text, and ſhall apply my ſelf to ſpeak of the other Subject, the Reverend Mr. *Richard Baxter*, that Excellent Inſtrument of Divine Grace, to recover and reſtore ſo many revolted Souls to God, out of the Empire of his Enemy: or in the Apoſtles Language, *to tranſlate them from the Kingdom of Darkneſs, in-*

to the Kingdom of his dear Son. I am ſenſible, that in ſpeaking of him I ſhall be under a double Diſadvantage: For thoſe who perfectly knew him, will be apt to think my Account of him to be ſhort and defective, an imperfect Shadow of his reſplendent Vertues: others who were unacquainted with his extraordinary Worth, will from Ignorance or Envy be inclin'd to think his juſt Praiſes to be undue and exceſſive. Indeed if Love could make me eloquent, I ſhould uſe all the moſt lively and graceful Colours of Language to adorn his Memory: but this Conſideration relieves me in the Conſciouſneſs of my Diſability, that a plain Narrative of what Mr. *Baxter* was, and did, will bee a moſt noble Elogy: and that his ſubſtantial Piety no more needs artificial Oratory to ſet it off, than refined Gold wants Paint

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to add Luſtre and Value to it.

I ſhall not ſpeak of his Parentage, and his firſt Years: but I muſt not omit a Teſtimony I receiv'd concerning his early Piety. His Father ſaid with Tears of Joy to a Friend, my Son *Richard* I hope was ſanctified from the Womb: for when he was a little Boy in Coats, if he heard other Children in play ſpeak profane Words, he would reprove them to the Wonder of thoſe that heard him.

He had not the Advantage of Academical Education: but by the Divine Bleſſing upon his rare Dexterity and Diligence, his Sacred Knowledge was in that Degree of Eminence, as few in the Univerſity ever arrive to. Not long after his Entrance into the Miniſtry the Civil War began, and the Times rain'd Blood ſo

long, till the languishing State of the Kingdom, was almost desperate and inourable. How far he was concern'd as a Chaplain in the Parliament's Army, he has publisht an Account, and the reasons of it.

After the War, he was fixt at *Kederminster*. There his Ministry by the Divine Influence, was of admirable Efficacy. The Harvest answer'd the Seed that was sowed. Before his coming, the Place was like a Piece of dry and barren Earth, onely Ignorance and Profaneness as Natives of the Soil were rife among them; but by the Blessing of Heaven upon his Labour and Cultivating, the Face of Paradise appear'd there in all the Fruits of Righteousness. Many were translated from the state of polluted Nature, to the state of Grace, and many were advanc'd to higher degrees of Holiness. The Air there

chang'd

chang'd to good, and the good to better. Converſion is the Excellent Work of Divine Grace: the Efficacy of the Means is from the Supreme Mover. But God uſually makes thoſe Miniſters ſucceſsfull in that Bleſſed Work, whoſe principal Deſign and Delight is to glorifie him in the ſaving of Souls. This was the reigning Affection in his Heart; and he was extraordinarily qualified to obtain his End.

His Prayers were an Effuſion of the moſt lively melting Expreſſions, and his intimate ardent Affections to God; from the *abundance of his Heart his Lips ſpake.* His Soul took Wing for Heaven, and rapt up the Souls of others with him. Never did I ſee or hear a holy Miniſter addreſs himſelf to God with more Reverence and Humility, with reſpect to his glorious Greatneſs; never with

with more Zeal and Fervency correſpondent to the infinite Moment of his requeſts; nor with more Filial Affiance in the Divine Mercy.

In his Sermons there was a rare Union of Arguments and Motives to convince the Mind and gain the Heart: All the Fountains of Reaſon and Perſwaſion were open to his diſcerning Eye. There was no reſiſting the Force of his Diſcourſes without denying Reaſon and Divine Revelation. He had a marvellous Felicity and Copiouſneſs in ſpeaking. There was a noble Negligence in his Stile: for his great Mind could not ſtoop to the affected Eloquence of Words: he deſpis'd flaſhy Oratory: but his Expreſſions were clear and powerful, ſo convincing the Underſtanding, ſo entring into the Soul, ſo engaging the Affections, that thoſe were as deaf as Adders, who were not *charm'd by*

by ſo wiſe a Charmer. He was animated with the Holy Spirit, and breath'd Celeſtial Fire, to inſpire Heat and Life into dead Sinners, and to melt the obdurate in their frozen Tombs. Methinks I ſtill hear him ſpeak thoſe powerfull Words: *A Wretch that is condemn'd to dy to Morrow cannot forget it: And yet poor Sinners, that continually are uncertain to live an Hour, and certain ſpeedily to ſee the Majeſty of the Lord to their unconceivable Joy or Terror, as ſure as they now live on Earth, can forget theſe things for which they have their memory: and which one would think ſhould drown the matters of this World, as the report of a Canon does a Whiſper, or as the Sun obſcures the pooreſt Glo-worm. O wonderfull ſtupidity of an unrenewed Soul! O wonderfull folly and diſtractedneſs of the ungodly! That ever*

His Sermon before the House of Commons 1660.

ever Men can forget, I say again, that they can forget, Eternal joy, Eternal Woe, and the Eternal God, and the place of their Eternal unchangeable Abodes, when they stand even at the door; and there is but the thin Vail of Flesh between them and that amazing sight, that Eternal gulph, and they are daily dying and stepping in.

Besides, his wonderfull diligence in Catechizing the particular Families under his Charge, was exceeding usefull to plant Religion in them. Personal instruction, and application of Divine Truths, has an excellent advantage and efficacy to insinuate and infuse Religion into the Minds and Hearts of Men, and by the Conversion of Parents and Masters to reform whole Families that are under their immediate direction and government. While he was at *Ax-*

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derminſter he wrote and publiſht that accompliſht Model of an Evangelical Miniſter, ſtyled *Gildas Salvianus*, or the Reform'd Paſtor: In that book, he clears beyond all cavil, That the Duty of Miniſters is not confin'd to their Study and the Pulpit, but that they ſhould make uſe of opportunities to inſtruct Families within their Care, as 'tis ſaid by the Apoſtle, that he had kept back nothing from his Hearers *that was profitable, but had taught them publickly, and from houſe to houſe.* The Idea of a faithfull Miniſter delineated in that book, was a Copy taken from the Life, from his own zealous Example. His unwearied induſtry to do good to his Flock, was anſwer'd by Correſpondent Love and Thankfulneſs. He was an Angel in their Eſteem. He would often ſpeak with great Complacence of their dear Affections: and a little

before

before his Death, ſaid, He believ'd they were more Expreſſive of kindneſs to him, than the Chriſtian Converts were to the Apoſtle *Paul*, by what appears in his Writings.

While he remain'd at *Kederminſter*, his Illuſtrious Worth was not ſhaded in a Corner, but diſpers'd its Beams and Influence round the Countrey. By his Counſel and Excitation, the Miniſters in *Worceſterſhire*, Epiſcopal, Presbyterian and Congregational were united, that by their Studies, Labours, and Advice, the Doctrine and Practiſe of Religion, the Truths and Holineſs of the Goſpel might be preſerved in all the Churches committed to their Charge. This Aſſociation was of excellent uſe, the ends of Church-government were obtain'd by it: and it was a leading Example to the Miniſters of other Counties. Mr. *Bax-*

Baxter was not above his Brethren Miniſters, by a Superiour Title, or any ſecular advantage, but by his divine endowments and ſeparate excellencies, his extraordinary wiſdom, zeal, and fidelity: he was the Soul of that Happy Society.

He continued among his beloved people, till the year 1660. then he came to *London.* A while after the King's Reſtoration, there were many Endeavours us'd in order to an Agreement between the Epiſcopal and Presbyterian Miniſters. For this end ſeveral of the Biſhops elect, and of the Miniſters, were call'd to attend the King at *Worceſter*-Houſe: there was read to them a Declaration, drawn up with great wiſdom and moderation, by the Lord Chancellor the Earl of *Clarendon.* I ſhall onely obſerve that in reading the ſeveral parts of the Declaration, Dr. *Morley*

ley was the principal manager of the Conference among the Biſhops, and Mr. *Baxter* among the Miniſters: and one particular I cannot forget; it was deſir'd by the Miniſters, that the Biſhops ſhould exerciſe their Church Power with the counſel and conſent of Preſbyters. This limiting of their Authority was ſo diſpleaſing, that Dr. *Coſins*, then elect of *Durham*, ſaid, If your Majeſty grants this you will Unbiſhop your Biſhops. Dr. *Reynolds* upon this produced the Book, entituled, *The Portraicture of his Sacred Majeſty in his Solitude and Sufferings*, and read the following Paſſage: *Not that I am againſt the managing of this Preſidency and Authority in One Man by the joint Counſel and Conſent of many Presbyters: I have offer'd to reſtore that, as a fit means to avoid thoſe Errors, Corruptions and Partialities, which are incident*

to

to any One Man: alſo to avoid Tyranny, which becomes no Chriſtians, leaſt of all Church-men. Beſides, it will be a means to take away that burthen and odium of affairs, which may lie too heavy on one Man's ſhoulders, as indeed I think it did formerly on the Biſhops here. The good Doctor thought, that the Judgment of the King's afflicted and inquiring Father would have been of great moment to incline him to that temperament: but the King preſently replied, *All that is in that Book is not Goſpel.* My Lord Chancellor prudently moderated in that matter, that the Biſhops, in weighty Cauſes, ſhould have the aſſiſtance of the Presbyters.

Mr. *Baxter* conſidering the ſtate of our affairs in that time, was well pleaſed with that Declaration: He was of *Calvin*'s mind, who judiciouſly obſerves, upon

our Saviour's words, That *the Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all things that offend: Qui ad extirpandum quicquid diſplicet præpoſtere feſtinant, antevertant Chriſti judicium, & ereptum Angelis officium ſibi temere uſurpant. They that make too much haſte to redreſs at once all things that are amiſs, anticipate the Judgment of Chriſt, and raſhly uſurp the Office of the Angels.* Beſides, that Declaration granted ſuch a freedom to Conſcientious Miniſters, that were unſatisfied as to the Old Conformity, that if it had been obſerved, it had prevented the dolefull Diviſion ſucceeded afterward. But when there was a motion made in the Houſe of Commons, that the Declaration might paſs into an Act, it was oppos'd by one of the Secretarys of State, which was

was a ſufficient Indication of the King's averſeneſs to it.

After the Declaration there were many Conferences at the *Savoy* between the Biſhops and ſome Doctors of their Party, with Mr. *Baxter* and ſome other Miniſters, for an Agreement, wherein his Zeal for Peace was moſt conſpicuous: but all was in vain. Of the Particulars that were debated, he has given an account in Print.

Mr. *Baxter*, after his coming to *London*, during the time of Liberty, did not neglect that which was the principal Exerciſe of his Life, the preaching the Goſpel, being always ſenſible of his duty of ſaving Souls. He Preacht at St. *Dunſtans* on the Lord's-days in the Afternoon. I remember one inſtance of his firm Faith in the Divine Providence, and his Fortitude when he was engaged in

his Miniſtry there. The Church was Old, and the People were apprehenſive of ſome danger in meeting in it: and while Mr. *Baxter* was Preaching, ſomething in the Steeple fell down, and the noiſe ſtruck ſuch a terror into the People, they preſently, in a wild diſorder, run out of the Church: their eagerneſs to haſte away, put all into a tumult: Mr. *Baxter*, without viſible diſturbance, ſat down in the Pulpit: after the hurry was over, he reſum'd his Diſcourſe, and ſaid, to compoſe their Minds; *We are in the Service of God to prepare our ſelves, that we may be fearleſs at the great noiſe of the diſſolving World, when the Heavens ſhall paſs away, and the Elements melt in fervent heat; the Earth alſo, and the Works therein ſhall be burnt up.*

After

After the Church of St. *Dunſtans* was pull'd down in order to its re-building, he removed to *Black-Fryars*, and continued his preaching there to a vaſt Concourſe of Hearers, till the fatal *Bartholomew.*

In the Year 1661, a Parliament was call'd, wherein was paſt the Act of Uniformity, that expell'd from their publick Places about two thouſand Miniſters. I will onely take notice concerning the Cauſes of that Proceeding, that the Old Clergy from Wrath and Revenge, and the young Gentry from their ſervile Compliance with the Court, and their Diſtaſte of ſerious Religion, were very active to carry on and compleat that Act. That this is no raſh Imputation upon the ruling Clergy then is evident, not onely from their Con-

currence in paſſing that Law, for Actions have a Language as convincing as that of Words, but from Dr. *Sheldon* then Biſhop of *London* their great Leader; who when the Lord Chamberlain *Mancheſter*, told the King, while the Act of Uniformity was under debate, *that he was afraid the Terms of it were ſo rigid, that many of the Miniſters would not comply with it*; he replyed, *I am afraid they will.* This Act was paſt after the King had engaged his Faith and Honour in his Declaration from *Breda, to preſerve the Liberty of Conſcience inviolate*, which promiſe open'd the way for his Reſtoration; and after the Royaliſts here, had given publick Aſſurance, that all former Animoſities ſhould be buried, *as Rubbiſh under the Foundation of a Univerſal Concord.* Mr. *Baxter* was involv'd with ſo many Miniſters in this

this Calamity, who was their brighteſt Ornament, and the beſt Defence of their righteous, though oppreſſed Cauſe: Two Obſervations he made upon that Act and our Ejection.

The one was, that the Miniſters were turned and kept out from the publick Exerciſe of their Office, in that time of their Lives, that was moſt fit to be dedicated end employed for the Service and Glory of God, that is between thirty and ſixty Years, when their intellectual and inſtrumental Faculties were in their Vigour. The other was in a Letter to me after the Death of ſeveral Biſhops who were concurrent in paſſing that Act, and expreſt no Sorrow for it: his words were, *for ought I ſee, the Biſhops will own the turning of us out, at the Tribunal of Chriſt, and thither we appeal.*

After the Act of Uniformity had taken its effect, in the Ejection of ſo many Miniſters, there was ſometimes a Connivance at the private Exerciſe of their Miniſtry, ſometime publick Indulgence granted, and often a ſevere Proſecution of them, as the Popiſh and Politick Intereſt of the Court varied. When there was Liberty, Mr. *Baxter* applyed himſelf to his delightful Work, to the great Advantage of thoſe who enjoyed his Miniſtry. But the Church-Party oppos'd vehemently the Liberty that was granted. Indeed ſuch was their Fierceneſs, that if the Diſſenting Miniſters *had been as wiſe as Serpents, and as innocent as Doves*, they could not eſcape their deep Cenſures. The Pulpit repreſented them as ſeditiouſly diſaffected to the State, as obſtinate Schiſmaticks, and often the *Name of God was not onely taken*

in vain, but in violence, to authoriſe their hard Speeches, and harder Actions againſt them. Some drops of that Storm fell upon Mr. *Baxter*, who calmly ſubmitted to their injurious dealings. I ſhall ſpeak of that afterward.

In the Interval, between his Deprivation and his Death, he wrote and publiſht the moſt of his Books, of which I ſhall give ſome account.

His Books, for their number and variety of Matter in them, make a Library. They contain a Treaſure of Controverſial, Caſuiſtical, Poſitive and Practical Divinity. Of them I ſhall relate the Words of one, whoſe exact Judgment, joyn'd with his Moderation, will give a great value to his Teſtimony; they are of the very Reverend Dr. *Wilkins*, afterwards Biſhop of *Cheſter*: he ſaid that Mr. *Baxter* had *cultivated every Subject he handled*; and *if he had*

had lived in the Primitive Times, he had been one of the Fathers of the Church. I ſhall add what he ſaid with admiration of him another time, *That it was enough for one Age to produce ſuch a Perſon as Mr.* Baxter. Indeed, he had ſuch an amplitude in his Thoughts, ſuch vivacity of Imagination, and ſuch ſolidity and depth of Judgment, as rarely meet together. His inquiring Mind was freed from the ſervile dejection and bondage of an implicit Faith. He adher'd to the Scriptures as the perfect Rule of Faith, and ſearcht whether the Doctrines received and taught were Conſonant to it. This is the duty of every Chriſtian according to his capacity, eſpecially of Miniſters, and the neceſſary means to open the Mind for Divine Knowledge, and for the advancement of the Truth. He publiſht ſeveral Books againſt the Papiſts

Papiſts with that clearneſs and ſtrength, as will Confound, if not Convince them. He ſaid, *he onely deſir'd Armies and Antiquity againſt the Papiſts: Armies*, becauſe of their bloody Religion ſo often exemplified in *England*, *Ireland*, *France* and other Countries. However they may appear on the Stage, they are always the ſame perſons in the Tyring-room: their Religion binds them to extirpate Hereticks, and often over-rules the milder inclinations of their nature: *Antiquity*, becauſe they are inveigled with a fond pretence to it, as if it were favourable to their Cauſe: but it has been demonſtrated by many learned Proteſtants, that the Argument of Antiquity is directly againſt the principal Doctrines of Popery, as that of the Supremacy, of Tranſubſtantiation, of Image-worſhip, and others.

He

His Books of the Reasonableneſs of the Chriſtian Religion.

He has wrote ſeveral excellent Books againſt the impudent Atheiſm of this looſe Age. In them he eſtabliſhes the fundamental Principle, upon which the whole Fabrick of Chriſtianity is built; that after this ſhort uncertain life, there is a future ſtate of happineſs or miſery equally Eternal, and that Death is the laſt irrevocable ſtep into that unchangeable ſtate. From hence it follows by infallible Conſequence, that the reaſonable Creature ſhould preſer the intereſt of the Soul before that of the Body, and ſecure Eternal life. This being laid, he proves the Chriſtian Religion to be the onely way of fallen Man's being reſtor'd to the favour of God, and obtaining a bleſſed Immortality. This great Argument he manages with that clearneſs and ſtrength, that none can refuſe aſſent unto it, without denying the infallible Princi-

Principles of Faith, and the evident Principles of Nature.

He alſo publiſht ſome warm Diſcourſes, to Apologize for the Preaching of Diſſenting Miniſters, and to excite them to do their Duty. He did not think that Act of Uniformity could diſoblige them from the Exerciſe of their Office. 'Tis true, Magiſtrates are Titular-Gods by their Deputation and Vicegerency, but ſubordinate and accountable to God above. Their Laws have no binding force upon the Conſcience, but from his Command; and if contrary to his Law, are to be diſobeyed. The Miniſters Conſecrated to the Service of God are under a moral perpetual Obligation of Preaching the ſaving Truths of the Goſpel, as they have opportunity. There needs no miraculous Teſtimony of their Commiſſion from Heaven, to authorize the doing their ordinary Duty. In

In ſome points of modern Controverſie he judiciouſly choſe the middle way, and adviſed young Divines to follow it. His reverence of the Divine Purity, made him very ſhy and jealous of any Doctrine that ſeem'd to reflect a blemiſh and ſtain upon it. He was a clear aſſerter of the ſoveraign Freeneſs, and infallible Efficacy of Divine Grace in the Converſion of Souls. In a Sermon reciting the Words of the Covenant of Grace, *I will put my fear into their hearts, and they ſhall not depart from me*; he obſerved the Tenor of it was, *I will, and you ſhall.* Divine Grace makes the rebellious Will obedient, but does not make the Will to be no Will. By the Illumination of the Mind, the Will is inclin'd to Obedience, according to the Words of our Saviour, *All that have heard and learn'd of the Father come to me.* He preach'd that the Death

Death of Chriſt was certainly effectual for all the Elect to make them partakers of Grace and Glory, and that it was ſo far beneficial to all Men, that they are not left in the ſame deſperate State with the fallen Angels, but are made capable of Salvation by the Grace of the Goſpel: not capable as Efficients to convert themſelves, but as Subjects to receive ſaving Grace. He did ſo honour the ſincerity of God, as entirely to believe his Will declared in his Word: he would not interpret the Promiſes of the Goſpel in a leſs gracious ſenſe than God intended them: Therefore if Men finally periſh, 'tis not for want of Mercy in God, nor Merits in Chriſt, but for their wilfull refuſing Salvation.

His Books of Practical Divinity have been effectual for more numerous Converſions of Sinners to God,

God, than any printed in our time: and while the Church remains on Earth, will be of continual Efficacy to recover loſt Souls. There is a vigorous Pulſe in them that keeps the Reader awake and attentive. His Book of the *Saints Everlaſting Reſt*, was written by him when languiſhing in the ſuſpence of Life and Death, but has the Signatures of his holy and vigorous Mind. To allure our Deſires, he unvails the Sanctuary above, and diſcovers the Glory and Joys of the Bleſſed in the Divine Preſence, by a Light ſo ſtrong and lively, that all the glittering Vanities of this World vaniſh in that Compariſon, and a ſincere Believer will deſpiſe them, as one of mature Age does the Toys and Baubles of Children. To excite our fear he removes the Skreen, and makes the Everlaſting Fire of Hell ſo viſible, and repreſents the tormenting

menting Paſſions of the Damned in thoſe dreadfull Colours, that if duly conſidered, would check and controul the unbridled licentious Appetites of the moſt ſenſual Wretches.

His *Call to the Unconverted*; how ſmall in bulk, but how powerfull in vertue? Truth ſpeaks in it with that authority and efficacy, that it makes the Reader to lay his hand upon his heart, and find he has a Soul and a Conſcience, though he lived before as if he had none. He told ſome friends, that ſix Brothers were Converted by reading that Call; and that every Week he received Letters of ſome Converted by his Books. This he ſpake with moſt humble thankfulneſs, that God was pleaſed to uſe him as an inſtrument for the Salvation of Souls.

He that was ſo ſolicitous for the Salvation of others, was not neg-

ligent of his own; but as regular Love requires, his firſt Care was to prepare himſelf for Heaven. In him the Vertues of the Contemplative and Active Life were eminently united. His time was ſpent in Communion with God, and in Charity to Men. He lived above the ſenſible World, and in ſolitude and ſilence convers'd with God. The frequent and ſerious Meditation of Eternal things was the powerfull means to make his Heart holy and heavenly, and from thence his Converſation. His Life was a practical Sermon, a drawing Example. There was an Air of Humility and Sanctity in his mortified Countenance; and his Deportment was becoming a Stranger upon Earth, and a Citizen of Heaven.

Though all Divine Graces, the *fruit of the Spirit*, were viſible in his Converſation, yet ſome were more eminent. Hu-

Humility is to other Graces, as the Morning-Star is to the Sun, that goes before it, and follows it in the Evening: Humility prepares us for the receiving of Grace, *God gives Grace to the humble:* and it follows the Exerciſe of Grace; *Not I*, ſays the Apoſtle, *but the Grace of God in me.* In Mr. *Baxter* there was a rare Union of ſublime Knowledge, and other ſpiritual Excellencies, with the loweſt opinion of himſelf. He wrote to one that ſent a Letter to him full of Expreſſions of Honour and Eſteem, *You do admire one you do not know; Knowledge will cure your Error. The more we know God, the more reaſon we ſee to admire him;* but our knowledge of the Creature diſcovers its imperfections, and leſſens our eſteem. To the ſame perſon expreſſing his Veneration of him for his excellent Gifts and Graces, he replied with

heat, *I have the remainders of pride in me, how dare you blow up the ſparks of it?* He deſir'd ſome Miniſters, his choſen friends, to meet at his Houſe, and ſpend a day in Prayer for his direction in a matter of moment: before the Duty was begun, he ſaid, *I have deſir'd your aſſiſtance at this time, becauſe I believe God will ſooner hear your Prayers than mine.* He imitated St. *Auſtin* both in his Penitential Confeſſions, and Retractations. In conjunction with Humility, he had great Candor for others. He could willingly bear with perſons of differing Sentiments: *he would not proſtitute his own judgment, nor raviſh anothers.* He did not over-eſteem himſelf, nor under-value others. He would give liberal Encomiums of many Conforming Divines. He was ſevere to himſelf, but candid in excuſing the faults of others. Where-

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as, the buſie Inquirer and Cenſurer of the faults of others, is uſually the eaſie Neglecter of his own.

Self-denial and Contempt of the World were ſhining Graces in him. I never knew any perſon leſs indulgent to himſelf, and more indifferent to his Temporal intereſt. The offer of a Biſhoprick was no temptation to him: for his exalted Soul deſpiſed the Pleaſures and Profits which others ſo earneſtly deſire; he valued not an empty Title upon his Tomb.

His Patience was truly Chriſtian. God does often try his Children by Afflictions, to exerciſe their Graces, to occaſion their Victory, and to entitle them to a triumphant Felicity.

This Saint was tried by many Afflictions. We are very tender of our Reputation: his Name was obſcur'd under a Cloud of detraction. Many ſlanderous Darts were

thrown at him. He was charg'd with Schiſm and Sedition. He was accus'd for his Paraphraſe upon the New Teſtament, as guilty of diſloyal Aſperſions upon the Government, and Condemn'd, unheard, to a Priſon, where he remain'd for ſome years. But he was ſo far from being moved at the unrighteous proſecution, that he joyfully ſaid to a conſtant friend, *What could I deſire more of God, than after having ſerv'd him to my power, I ſhould now be called to ſuffer for him.* One who had been a fierce Diſſenter, was afterward rankled with an oppoſite heat, and very contumelioufly in his Writings reflected upon Mr. *Baxter*, who calmly endur'd his Contempt: and when the ſame perſon publiſht a learned Diſcourſe in Defence of Chriſtianity, Mr. *Baxter* ſaid, *I forgive him all for his Writing that Book.* Indeed he was ſo much the more

more truly honourable, as he was thought worthy of the hatred of thoſe perſons.

'Tis true, the Cenſures and Reproaches of others whom he eſteemed and loved, toucht him in the tender part. But he, with the great Apoſtle, *counted it a ſmall thing to be judg'd by Mens day.* He was entire to his Conſcience, and independent upon the opinion of others. But his Patience was more eminently tried by his continual pains and languiſhing. Martyrdom is a more eaſie way of dying, when the Combat and the Victory are finiſht at once, than to dye by degrees every day. His Complaints were frequent, but who ever heard an unſubmiſſive word drop from his lips? He was not put out of his Patience, nor out of the poſſeſſion of himſelf. In his ſharp Pains, he ſaid, *I have a rational Patience, and a believing Patience*, though ſenſe would recoil. His

His pacifick Spirit was a clear Character of his being a Child of God. How ardently he endeavour'd to cement the breaches among us, which others widen and keep open, is publickly known. He ſaid to a friend, *I can as willingly be a Martyr for Love, as for any Article of the Creed.* 'Tis ſtrange to aſtoniſhment, that thoſe who agree in the ſubſtantial and great Points of the Reformed Religion, and are of differing Sentiments onely in things not ſo clear, nor of that moment as thoſe wherein they conſent, ſhould ſtill be oppoſite Parties. Methinks the remembrance how our Diviſions lately expos'd us to our watchfull Adverſary, and were almoſt fatal to the intereſt of Religion, ſhould conciliate our Affections. Our common danger and common deliverance, ſhould prepare our Spirits for a ſincere and firm Union. When our Sky was

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ſo dark without a glimmering Horizon, then by a new dawning of God's wonderful Providence, a Deliverer appear'd, our gracious Soveraign, who has the Honour of eſtabliſhing our Religion at home, and gives us hopes of reſtoring it abroad, in places from whence it has been ſo unrighteouſly and cruelly expell'd. May the Union of his Proteſtant Subjects in religious things ſo deſir'd by wiſe and good Men, be accompliſht by his princely Counſel and Authority. Integrity with Charity would remove thoſe things that have ſo long diſunited us. I return from this Digreſſion.

Love to the Souls of Men was the peculiar Character of Mr. *Baxter's* Spirit. In this he imitated and honoured our Saviour, who prayed, dyed, and lives for the Salvation of Souls. All his natural and ſupernatural Endowments

ments were ſubſervient to this bleſſed End. It was *his Meat and Drink*, the Life and Joy of his Life to doe good to Souls. His Induſtry was almoſt incredible in his Studies: he had a ſenſitive nature deſirous of eaſe as others have, and faint Faculties, yet ſuch was the continual Application of himſelf to his great Work, as if the Labour of one Day had ſupplyed ſtrength for another, *and the willingneſs of the Spirit had ſupported the Weakneſs of the Fleſh.* In his uſual Converſation, his ſerious, frequent and delightfull Diſcourſe was of Divine things, to inflame his Friends with the Love of Heaven. He received with tender Compaſſion and condeſcending Kindneſs, the meaneſt that came to him for Councel and Conſolation. He gave in one year a hundred Pounds to buy Bibles for the poor. He has in his Will diſpos'd

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of all that remains of his Eſtate after the Legacies to his Kindred, for the benefit of the Souls and Bodies of the Poor. He continued to preach ſo long notwithſtanding his waſted languiſhing Body, that the laſt time, he almoſt died in the Pulpit. It would have been his joy to have been *transfigured in the Mount.*

Not long after his laſt Sermon, he felt the Approaches of Death, and was confin'd to his ſick Bed. Death reveals the Secrets of the Heart, then words are ſpoken with moſt feeling and leaſt Affectation. This excellent Saint was the ſame in his Life and Death: his laſt Hours were ſpent in preparing others and himſelf to appear before God. He ſaid to his Friends that viſited him, *You come hither to learn to dye, I am not the onely Perſon that muſt go this way, I can aſſure you, that your whole Life be*

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it never ſo long is little enough to prepare for Death. Have a care of this vain deceitful World, and the Luſts of the Fleſh: be ſure you chooſe God for your portion, Heaven for your home, God's Glory for your end, His word for your rule, and then you need never fear but we ſhall meet with Comfort.

Never was a Sinner more humble and debaſing himſelf, never was a ſincere Believer more calm and comfortable. He acknowledged himſelf to be the vileſt Dunghil-worm ('twas his uſual Expreſſion) that ever went to Heaven. He admir'd the Divine Condeſcenſion to us, often ſaying, *Lord what is Man, what am I vile Worm to the great God?* Many times he prayed, *God be merciful to me a Sinner*, and bleſſed God, that that was left upon record in the Goſpel as an effectual Prayer. He ſaid, *God may*

may juſtly condemn me for the beſt Duty I ever did: and all my hopes are from the free Mercy of God in Chriſt, which he often prayed for.

After a ſlumber he wak'd and ſaid, *I ſhall reſt from my Labour:* a Miniſter then preſent ſaid, *And your Works follow you:* to whom he replyed, *No Works, I will leave out Works, if God will grant me the other.* When a Friend was comforting him with the remembrance of the good many had received by his Preaching and Writings, he ſaid, *I was but a Pen in God's hand, and what praiſe is due to a Pen?*

His reſign'd Submiſſion to the Will of God in his ſharp Sickneſs, was eminent. When extremity of pain conſtrain'd him earneſtly to pray to God for his releaſe by Death, he would check himſelf; *It is not fit for me to preſcribe, and ſaid, when thou wilt, what thou wilt, how thou wilt.*

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Being in great Anguiſh, he ſaid, *O how unſearchable are his ways and his paths paſt finding out! the reaches of his Providence we cannot fathom:* and to his Friends, *Do not think the worſe of Religion for what you ſee me ſuffer.*

Being often ask'd by his Friends, how it was with his inward Man, he replied, *I bleſs God I have a well-grounded Aſſurance of my Eternal Happineſs, and great Peace and Comfort within; but it was his trouble he could not triumphantly expreſs it, by reaſon of his extreme pains.* He ſaid, *Fleſh muſt periſh, and we muſt feel the periſhing of it: and that though his Judgment ſubmitted, yet ſenſe would ſtill make him groan.*

Being asked by a Perſon of Quality, whether he had not great Joy from his believing Apprehenſions of the inviſible State, he replied: *What elſe think you Chriſtianity*

ſtianity ſerves for? He ſaid, *The Conſideration of the Deity in his Glory and Greatneſs was too high for our Thoughts; but the Conſideration of the Son of God in our Nature, and of the Saints in Heaven, whom he knew and loved, did much ſweeten and familiarize Heaven to him.* The deſcription of Heaven in the 12. to the *Heb.* and the 22. was moſt comfortable to him: *That he was going to the innumerable company of Angels, and to the general Aſſembly and Church of the firſt-born, whoſe Names are written in Heaven; and to God the Judge of all, and to the ſpirits of juſt men made perfect; And to Jeſus the Mediator of the new Covenant, and to the blood of ſprinkling that ſpeaks better things than the blood of Abel.* That Scripture, he ſaid, *deſerved a thouſand thouſand thoughts:* He ſaid, *O how comfortable is that promiſe, Eye has not ſeen,*

ſeen, nor Ear heard, neither hath it entred into the heart of Man to conceive the things God hath laid up for thoſe who love him.

At another time he ſaid, *That he found great comfort and ſweetneſs in repeating the words of the Lord's Prayer, and was ſorry that ſome good people were prejudiced againſt the uſe of it; for there were all neceſſary Petitions for Soul and Body contain'd in it.*

At other times he gave excellent Counſel to young Miniſters that viſited him, *and earneſtly prayed to God to bleſs their labours, and make them very ſucceſsfull in Converting many Souls to Chriſt:* And expreſs'd great joy in the hopes that God would do a great deal of good by them; and that they were of moderate peacefull Spirits.

He

He did often pray that God *would be merciſull to this miſerable diſtracted World: and that he would preſerve his Church and Intereſt in it.*

He adviſ'd his Friends to *beware of ſelf-conceitedneſs, as a Sin that was likely to ruine this Nation:* and ſaid, *I have written a Book againſt it, which I am afraid has done little good.*

Being aſk'd whether he had alter'd his mind in Controverſial Points, he ſaid, *Thoſe that pleaſe may know my mind in my Writings: and what he had done was not for his own Reputation, but the Glory of God.*

I went to him with a very worthy Friend, Mr. *Mather* of *New-England*, the day before he died, and ſpeaking ſome comforting Words to him, he replyed, *I have pain, there is no arguing againſt ſenſe, but I have peace, I have peace.*

I told him you are now approaching to your long-desir'd home, he answer'd, *I believe, I believe.* He said to Mr. *Mather*, *I bless God that you have accomplisht your business, the Lord prolong your Life.*

He expreſt a great willingneſs to dye, and during his Sickneſs, when the Queſtion was ask'd, how he did, his reply was, *almoſt well.* His joy was moſt remarkable, when in his own apprehenſions Death was neareſt: and his Spiritual Joy at length was conſummate in Eternal Joy.

Thus lived and dyed that bleſſed Saint. I have without any artificial Fiction of words, given a ſincere ſhort Account of him. All our Tears are below the juſt grief for ſuch an unvaluable Loſs. It is the Comfort of his Friends, that he enjoys a bleſſed Reward in Heaven, and has left a precious Remembrance on the Earth.

Now

Now bleſſed be the gracious God, that he was pleaſed to prolong the Life of his Servant, ſo uſeful and beneficial to the World to a full Age: that he has brought him ſlowly and ſafely to Heaven. I ſhall conclude this Account with my own deliberate Wiſh: May I live the ſhort remainder of my Life, as entirely to the Glory of God, as he lived; and when I ſhall come to the Period of my Life, may I dye in the ſame bleſſed Peace wherein he died; may I be with him in the Kingdom of Light and Love for ever.

POSTSCRIPT.

I Shall annex two Paſſages declaratory, the one of his Humility, the other of his Excellent Abilities. He had ſuch an Abhorrence of himſelf for his Sins, that he ſaid to a Miniſter, *I can more eaſily believe, that God*

God will forgive me, than I can forgive my self. The other was, being in the Pulpit to preach, he found that he had forgot to put his Notes into his Bible: he pray'd to God for his Assistance, and took the first Text that occurr'd to his View in opening the Bible: and preach'd an Excellent Sermon for the Matter and Order of it upon the Priesthood of Christ. After he was come down, he enquir'd of a Minister present, whether he had not tir'd him, who replyed, *No*; but with several others declar'd they were exceedingly satisfied with his Discourse: he said, *It was necessary to have a Body of Divinity in ones Head.*

FINIS.

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